

LETTER

From the Right Reverend

G---LB---RT,

L A T E

Lord Bishop of S---m,

To the Right Reverend

B---Nf---M---N,

L--d B--p of

B---NG---R.

Quæ gratia

Fuit vivis, quæ cura

Eadem sequitur tellure repostos.

*Whilst He was alive,**Like Care and Pleasure Death it self survive.*

Lauderdail.

L O N D O N,

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From the Right Reverend

G-L-B-R-T

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Lord Bishop of

To the Right Reverend



—NG—R

МОНГОЛ

Printed by J. M. Gurney, near Spinnery Hall, 1717.

(1)

A

LETTER

FROM THE

Late B---p of S---m

TO THE

Present B---p of B----r.

MY LORD,

THE Merit of your Late Pieces
has been so abundantly con-
sider'd in the Reception, we
are told, they have met with in the
A other

other World, in the Compliments of the Court, and the Acclamations of the City, in the Censures of the Lower House ; which is indisputably the first Honour, and which is an Honour next to that, in your Power of dissolving it ; that, to speak the Truth (which is a Favour) and without Flattery (tho' it is my Talent) I labour for Expression, and am unusually at a Loss for Words to praise, and for Periods to congratulate you.

After these Regards, my Lord, so justly paid you by People of all Conditions, I should forbear to trouble you with any thing of my own, with any thing less indeed, than the *Thanks* of our *Assembly* ; which in their Name, and by their Order, I am commanded to transmit to you : Who, as they never fail in other Cases to differ from your Lower House ; so, in your Lordship's they have taken care to make publick thro' these Regions, not only their Dissent, but the Reasons that induc'd them to it.

Your



Your Lordship is so well vers'd in the Nature of all Government, as well as peculiarly skill'd in the *Constitution* of the *English* one, that I am willing to persuade my self, an Account of ours in this Climate to a Person of your Exactness, may be Matter of some Curiosity. Be it known therefore to your Lordship, that the Form of our Civil Power, like that of other Countries, was originally Monarchical, till *Sh-f-t-s-b-y* and *S-n-d-r-l-d*, and some other Underworkers to their Cabal, such as *Hobbs* and *Milton*, and others you transcribe from, ~~thought~~ ^{broaght} about a Revolution; and in the Person of the Prince who reign'd here at their Arrival, depos'd Monarchy it self, and freed us from Oppression. From that Day to this, the Words *Arbitrary*, *Hereditary*, *Non-Resistance* and the like, have lost not only their *Signification*, but their *Sound* amongst us. Hence we enjoy, as you assert them, in the Fulness of their Latitude, the two invaluable Blessings of

Liberty and Free-thinking. But, not to dwell any longer upon Politicks, which is foreign to my purpose, our Government, tho' it deviates a little into Anarchy, approaches pretty near to *that* which your Lordship, it is well known, has with so much Pains and Reputation been preaching up these twenty Years.

As for the Model of our Church-Government, it is the likest you can conceive, to our Favourite *Comprehension*, so long labour'd in *Great Britain*. The *Assembly* which presides in it, is made up of Godly Persons professing all Religions but your *Establish'd One*. Low-Church and Presbyterians, Independents and Anabaptists, Quakers and Socinians, Deists and Free-thinkers, Protestants of all Denominations, but the Zealous for the Ch--h of *E-ng-d*, are admitted to a Vote in it.

The Word *Assembly* may inform you we are happy Strangers here to an *Upper* and a *Lower House*, and to those Disputes about their Privileges, which so fruitlessly

ly embarrass'd you. His late G--ce of C---r---y, and Brother *Ely*, have contentedly reduc'd themselves to the Class of simple Presbyters. Here B-p-s and their Archdeacons coalesce into a Parity: And to give you but one Instance of it, Dr. *W--st* and my self are in all respects coordinate. Our Lawn and our Purple we have amicably given up, and all other such Distinctions (the only Distinctions indeed) in which we differ'd from the Godly; And believe me, my good Lord, when your Lordship shall one Day do us the Favour of your Company, which is an Honour we depend upon, Experience will then confirm what you rightly judge at present, that your *Character* is not *indelible*, when Spiritual Independency being the Centre of your Unity, and the Cut of a short Cloak, the Regulation of your Habit, you, and others of your Bench, whom, had I Leisure, I could mention, will lovingly fit, and act, and compose one Venerable Body
with

with *Burgefs* and *Hugh Peters*, with *Lobb* and *Baxter*, and the more moderate of the Reformed.

In this *Assembly*, my Lord, it will be no hard matter for your Lordship to make an exact Estimate of your Interest. Your Lordship can have but few Enemies, where the C-ch of *E-ng-d* has so many. If any of us did appear so in the Course of the late Debate, your Lordship will impute it to their Mistake of your Principles, or to their Envy of your Character. For, my Lord, not to dissemble with you, upon my moving of the House for their Thanks to you on this Occasion, I was surpriz'd to find in many the Prejudices they brought along with them.

One there was amongst the rest, which had marvellously irreconcil'd 'em to you. Your Piece against the Dissenters, you know what I mean, your *Reasonableness of Conformity*. The Treatise was produc'd, and several Passages in it recited, wherein you had betray'd, that at the
time

time of your publishing it, you had some Notion of Church Government. Your Distinction of Orders, your Superiority of Bishops, many Paragraphs well labour'd in defence of the Ch-h of *E-ng-d*, some whole Pages employ'd in reverence of its Liturgy, and in vindication of its Offices ; these were severally drawn up as so many Articles against you, and by some or others of the Members insisted and enlarg'd upon. This Charge was a severe one, and press'd hard from every Quarter : For your Lordship must observe, if there is any thing in which this House never fails to be unanimous, it is their Disaffection to that Church, and their Aversion to Episcopacy.

As soon as the Clamour of the House would give me leave, I stood up, and desir'd to be heard in your defence. The Book, I own'd, was yours, the Quotations from it genuine ; but I desir'd 'em to consider, it was a Performance of some standing ; that a Preacher
in

in these Days would have but an hard time of it, if he was accountable to his Superiours for what he had chanc'd to publish 15 Years before ; that this Objection, if insisted on, would reach further, I presum'd, than any there design'd it should : How much it would reflect upon many Godly Ministers, some Co-assessors in *that* Convocation, and some Survivors in *another* : What would be said at that rate, not to mention many others, for my self, and Brother *K-n-t*, if we were answerable at this time of day, for the Doctrines we had deliver'd before the *R-v-l-n* ? Many Casuists, I told 'em, there present, I could point to, who within the compass of 15 Years had found reason to new shape almost half as many times both their Politicks and Divinity : And therefore allowing some Mistakes in your Dispute with Dr. *Calamy*, and I did not scruple to allow there were ; allowing further, that your Lordship at that time did believe what
you

you deliver'd, which was the worst they could suspect you of: Yet it was possible for an Authour in the Course of 15 long Years to grow weary of his Errours: That it was very plain to the Impartial, that Your Lordship for your part had not been over tenacious of any one of Yours, but had taken at least as much Pains since as publickly to contradict them.

I went further still, my Lord, and with some Vehemence represented to them, that altho' what I had offer'd already in your behalf, had I stopt there, had been sufficient; yet to remove, if possible, all suspicion of your Principles, I would communicate a Secret to them: That at the time of your engaging in the Defence of the Church of *England*, I was in the Secret of your Design, and no Stranger to your Sentiments. I ventur'd further to assure them, you meant nothing in that Controversie but your Self and your Preferment: I hop'd also they would consider, that You was then a

B

private

private Clergyman, and but moderately provided for ; That you wrote in favour of Episcopacy with your Eye upon a Bishoprick ; That from the Moment you despair'd of one, which all knew, was immediately after the Trial of *S.-ch.-l.*, and the Dissolution that attended it ; from that Moment, I appeal'd to the greatest of your Enemies, if you had ever preach'd or spoke one Word in Defence of those Positions : And since your Consecration, my Lord, I appeal'd to all your Writings, and especially to the last of them, whether you had not there, as fully as they could desire of you, compounded and aton'd for them ; Whether you had not plainly enough in Them, to the Satisfaction of all reasonable Persons, destroy'd the very Powers which by your Office you should exercise, and formally renounc'd all the *Authority* and *Jurisdiction*, reserving modestly to your self the bare *Revenues* of your Bishoprick.

(II)

I gave it further as my Opinion, that your Lordship seem'd to me so far from retaining any Attachment to Episcopacy, that out of Hatred of *that* Government, you was become an Enemy to *All*, that you had *put down all Rule, and all Authority, and Power* in the Christian Church, which most Writers before your Lordship had thought necessary to its Establishment.

Here the Warmth of my Temper, and my Zeal in your Apology, so transported me in the Argument, that I found I was got too far, and under difficulties of coming off agen. For *Richard Baxter*, who was seconded by the *Scotch* and *English* Presbyters, told the House with great Smartness, that the Member who had spoke last, instead of clearing You of the first Charge, had involv'd You in a second: That to maintain an illegal Power, and to oppose a just one, were both equally obnoxious; That your Defence of Episcopacy was rather aggravated than

aton'd for by Your giving up, as You had lately done, all Government in general, without any Reserve in favour of the *Presbyterian* : That the Question between them and the Church of *England* was not about the Existence, but the Nature of Church Government : That they agreed fully with their Adversaries in the *Jus Divinum* of that Authority ; but whether that Right was lodg'd in one Bishop, or in many Presbyters, was the matter they dissented in : That He had carefully compar'd Your old Pieces with Your new ones ; and all the difference He could find, was, that whereas in the former You had asserted the Rights of *Your own* Church to the Prejudice of *Theirs* ; in the latter You had been more impartial, and fairly destroy'd 'em *both* ; and therefore that in his Opinion, You had no Pretention to the Thanks of either.

The

The Shrewdness of this *Reply* did not fail, you will believe, to give me some Perplexity : But I was fortunately reliev'd by the Cry of the *Majority*, who call'd loudly for the Question ; and the Question being put, *Whether the Thanks for this Assembly should be given to your Lordship for your late Excellent Discourses, in which you had made appear great Temper and Moderation, great Passion for Truth, and great Coolness for Religion, great Charity in your Notions about the Communion of the Church, and a becoming Want of Deference to its Authority,* it pass'd without a Division, in as full an House as ever I remember, and with all the Marks of Approbation that are due unto your Character.

It was with much Pleasure I observ'd, how my clearing up your Principles from all Inclination to *Episcopacy*, had generally reconcil'd 'em to you ; besides that several of your Assertions workt particularly with several of them. Your Notions of Church Government were

were agreeable to the *Independents*, the Authoritative Interpretation you allow to every private Person, oblig'd the *Free - thinkers* ; your *Calmness* in Prayer, and your *Indolence* in Devotion, took mightily with the *Quakers*. And, to speak the Truth, my Lord, so skillfully were your Doctrines adapted to all Consciences, that scarce a Sect of us, but what flatter'd it self, that in some or other of your Opinions it had the Honour to agree with You.

You will smile when I relate to you how we had like to have lost *John of Ely* by a Mistake ; who, tho' he speaks as ill in *this* House as ever he did in *Yours*, has an Interest in the Members, by caballing and intriguing, and preserving here the Figure which he always made above-ground, of no contemptible Politician. The Story is a pleasant one ; the Name of his Son *C-n-n* in the Committee of your *Lower House*, had quite puzzled and confounded him ; But by turning him immediately
to

the to a Page or two in your Discourses,
 llow where you speak as plainly the *Socinian*,
 the as his own *Cl-k*, or *Wh-st-n*, or any
ray-other of his *Domesticks*; I retriev'd
 took his good Opinion of you: And to
 And, establish you the more firmly in it, he
 skil- received that very Moment a Letter
 to from the Doctor with the Reasons of
 t of his Conduct, which proceeded not, he
 t in did assure him, from the *Change* of his
 had *Principles*, but from the *Alteration* of
 the *M-n-stry*. There was no Occasion
 to to explain himself; an Hint only was
John Satisfaction to a Person of his Sagacity,
 he who had always, you know, an Head of
 he much better Penetration, and was
 the more industriously engag'd, in Politicks
 ng, than Divinity.

I do not remember any Rubbs in the
 Debate, besides those I have taken notice
 of. *H-ckr-ng-ll* (now I think on't) with
 two or three small Authors, who
 pretended to a Name by writing against
Priestcraft, betray'd they were no Friends
 to

to you. But what they spoke in the Debate was so little to your Prejudice, that every body saw plainly, it was pure Envy and Detraction, and mere Impatience of a Genius so superiour to their own, and who had surpass'd 'em so vast a length in the Management of their own Arguments.

I profess my self astonish'd at their insolence, and reprimanded them for their Vanity, for thinking themselves considerable enough to be diminish'd by your Lordship, or capable of being brought within the distance of a Comparison.

I told them, I my self, if any one, had reason to be jealous of you; That your being censur'd in Convocation, and your dissolving 'em for their Civility, had more Glory and good Fortune in it than all my Acquisitions; That I had once in my Life indeed incurr'd the Censures of Parliament for some Positions about *Conquest*; but then I had wanted in that Court your Lordship's

ship's Interest in *this*, to chastise them for their Insolence. How I had courted and provok'd the Animadversions of a Convocation, my *Exposition of the Articles* was sufficient to inform them: How many *Representations* had been labour'd at me, in the *Lower House*, and as constantly disappointed by my Brethren in the *Upper*, was needless to repeat to them.

Whereas your Lordship had the Honour to *undergo* their Sentence almost as soon as you had deserv'd it; that to make the Glory of it the more entire to you, and that it might pass, as it did, with a *Nemine contradicente*, every Accident had conspir'd to facilitate the Dispatch of it; Your own Brother, my Archdeacon, was silent one whole Debate; *M-nd-v-l*, who ever serves the Cause he speaks against, was a *Quickner* by *opposing* it; the *Pr-l-c-t-r*, once in his Life, stood firm against a *M-n-stry*, and Dr. *C-n-n* run the risque of being counted *Orthodox*. These Advan-

vantages, I told 'em, would have rais'd Envy in any Breast less disinterested than my own : But the whole Audience were my Witnesses, with how unreserved a Friendship, as I had serv'd you in the other World, so had I supported you in this.

As a further Pledge of it, my Lord, I send you my best Wishes. I hear you have a Curiosity to see *D-r-h-m* before you die ; a good Journey to your Lordship. Go in, and enjoy the Land, which I dy'd almost in sight of, but was never suffer'd to possess.

But -tho' my Friendship for your Person intirely excludes all Envy of your Merit, you must pardon, if it fires me with an Emulation of your Performances. 'Tis but reading you, my Lord, and I blush at all my own as low and insignificant ; and therefore to follow you as I can (for I despair of coming up with you) I will send to my
Son

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Son

Son Tom, or some other of my Executors, to publish with all Speed my long expected *Secret History*, wherein, amongst other Things, you know, I have labour'd by many Arguments, to prove that *Bishops are no Peers*; and have said as much, if I mistake not, to strip them of their *Civil Rights*, as your Lordship has done to deprive them of their *Spiritual*.

I shall detain your Lordship no longer than just to give you a little Caution; a Vertue which tho' I was never famous for Practising much my self, yet my Interest in your Lordship's Affairs obliges me recommend to you.

I would advise you in your next Sermon, to be more guarded in your Expressions; Your Friends will guess your Meaning, and your Enemies will have less Advantage of you.

If any of 'em should attack you (and you have Reason to expect they will) you are at liberty to explain your self. It's but telling 'em, for Example, where you speak against Church Government, you mean not the *just Rights*, but the *Usurpation* of Authority. Here, the Words, *Absolute, Arbitrary, Unconditional*, will be of Service to you. Your *Quietism* in Prayer, was not directed, you may tell them, against the Warmth of the Devout, but against the Rage of the Enthusiast.

The People of *England*, my Lord, (I know it by long Experience) are the least of all other, dispos'd to be irreligious ; You may *frighten* them with *Popery*, but you can never *preach* them into *Atheism*.

They have been taught upon Occasions, to *depose* their Kings from Scripture, and to *murder* 'em upon Principle ;
but

but JESUS CHRIST is a Sovereign they
 are more inviolably attacht to ; Maugre
 all that you can say, his *Throne* will
 ne'er be *vacant* ; and notwithstanding
 an Act of Parl-m-nt to the contrary,
 his *Title* will continue ever *indefea-*
fible.

I am, &c.

F I N I S.

Page 3. Line 15. for *thought about*, read *brought*
about.

but JESUS CHRIST is a Sovereign they
are more inviolably attached to; Man-
all that you can say, his Throne will
never be moved; and notwithstanding
an Act of Parliament to the contrary,
this will continue ever indefe-

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PLATE

Page 1. Line 17. for as above, read above

but
are
all
no's
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1901